In the main, in spite of many gains, the economic life of China seemed thus far to have suffered rather than benefited by contact with the Occident. It had been disorganized and millions had died of famine. Much of the famine, it is true, arose from natural causes for which foreigners were not in any way responsible. Many foreigners, indeed, had worked heroically and sacrificially to relieve it. A great deal of the distress, however, was due to the prolonged civil strife which had come partly (although by no means entirely) as a result of the foreign impact upon the political structure of the country. Moreover, in the 1930's and 1940's war with Japan, especially in the wide areas devastated by the armies, was accompanied by famine on a gigantic scale. If and when domestic and foreign war should subside, it was probable—given the industry and commercial ability of the Chinese—that economic recovery would be rapid.

Evidences of what alterations might be expected in the physical environment of the nation were to be seen in some of the cities. For example, in Amoy, once called the dirtiest port in China, by the 1930's broad, concrete-paved, electric-lighted streets took the place of the narrow, crooked, rough ones of other years, four- and five-story ferro-concrete buildings were erected, a modern sewage system and a supply of running water were installed, parks and recreation centers replaced slums, and the surrounding hillsides were cleared of graves to be terraced for future residences for th?; living.

CHANGES IN RELIGIOUS LIFE, 1894-1944

The years after 1895 witnessed marked changes in the religious life of the country. These were in part due to the total impact of the Occident—political, economic,- and

intellectual—
and in part to the labors of Christian missionaries.

To the first cause must be ascribed the weakening of Confucian-
ism. Even before the fall of the Ch'ing dynasty, the abolishment
of the traditional system of civil service examinations (1905)
shook to its foundations the form of education which had done so
much to perpetuate Confucianism. Other innovations in education
brought in new subjects of study and ended the concentration on
the old learning. The substitution, in 1912, of the Republic for
the Empire, dealt Confucianism another blow. The form of gov-